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ABSTRACT

Guidelines for designing and implementing ethnic studies programs and for integrating curriculum with ethnic content are presented in this position statement of the National Council for the Social Studies. The main purposes of the guidelines are to specify proper goals of school reform efforts and to designate the relationship which should exist between the school and the ethnic identities and attachments of students. The boundaries of the guidelines are set upon five basic principles: (1) school sensitivity to ethnic diversity, (2) ethnic pluralism, (3) teacher responsibility to incorporate ethnic material into lessons, (4) modification of curriculum and teaching strategy to reflect ethnic diversity, and (5) the necessity of ethnic studies for all students. The guidelines are divided into three sections. Section I, A Rationale for Ethnic Pluralism, describes society, the nature of the school and the learner in an ethnically pluralistic society, and goals for school reform. Section II, Curriculum Guidelines for Multiethnic Education, describes the ideal characteristics of school environments which are consistent with ethnic pluralism. Section III, Multiethnic Education Program Evaluation Checklist, provides a seven-page checklist for assessing specific school environments. (Author/DB)

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Curriculum Guidelines for Multiethnic Education

Position Statement

NATIONAL COUNCIL FOR THE SOCIAL STUDIES
1515 Wilson Boulevard, Arlington, Virginia 22209

SO 009 499

WRITTEN AND DEVELOPED BY

The NCSS Task Force on Ethnic Studies Curriculum Guidelines

James A. Banks, *Chairperson*
Carlos E. Cortés
Geneva Gay
Ricardo L. Garcia
Anna S. Ochoa

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Preface

It may seem ironic, as well as appropriate, that the National Council for the Social Studies would publish a position statement on Curriculum Guidelines for Multiethnic Education during the Bicentennial Year. The Declaration of Independence in 1776 came from people foolish enough and wise enough to believe that they could consciously structure a government of consent based on the principles "that all men are created equal, that they are endowed by their Creator with certain unalienable rights." The Constitution thirteen years later, and the Bill of Rights that followed, spelled out in greater detail the meaning of "created equal" and of "unalienable rights."

The Founding of the Nation was, as we all know, not a peaceful venture; and, as we all know so well, disagreement and controversy have characterized our society since. Much of the dissension has been over the definitions and the policy implications of "equality" and the "unalienable rights." Part of the disagreement has been due to the diversity within our country—the different backgrounds and interests that people bring to the consideration of issues. Part has been due to the inevitable conflicts between the values themselves—with one dramatic example provided by the protests of those in the Civil Rights Movement of the 1950s and 1960s that equality for minority groups was suffering in contrast with the rights (freedoms) of the white majority.

Our society is now in the throes of attempting to redress the equality-freedom imbalance, with many people concerned that the emphasis not be shifted so far as to overly restrict individual freedoms. An ongoing struggle to define the optimum mix of basic values—including policy in regard to the treatment of racial and ethnic minorities—to best achieve human worth and dignity is at the center of the political business of a democratic society.

There have been increased judicial action and legislation dealing with equality for ethnic minorities in recent years. But correcting injustice is not just a matter of law; it is a matter of the heart, of perceptions and attitudes. These affect our thoughts and actions in regard to those who are "different" from ourselves; and they affect feelings about ourselves on the part of those of us who are "different."

Although some Americans may not have a personal ethnic identification, many do—and not only those whose ethnicity is tied to physical characteristics such as skin color. Those of Polish, Jewish, Scandinavian descent, to name a

few, often have ethnic identities that are sources of pride and, on occasion, disparagement. Ethnicity is a fact of life, and increased awareness as to the importance of ethnicity in our judgments of others and for many, in our judgments of ourselves, is critical.

The school, as the formal educational institution of the society, has an important role to play in reducing the tensions and the injustices, including the misgivings about self, that result from unexamined ethnic beliefs and attitudes. To fulfill that role, more is needed than a course or two on ethnic groups. The entire school must be infused with concern and action—to build awareness of ethnicity as one source of the diversity within our national society; of the contributions of that diversity, as well as why it is a source of tension and dissension; and of the sense of identity and personal pride that many can and do derive from their sense of ethnic identity. The last point is especially crucial for those whose ethnic identity is involuntary because physical attributes do not allow an easy merging with the majority, even if desired.

The NCSS Curriculum Guidelines for Multiethnic Education reflect the above concerns. They go beyond the social studies classroom and speak to the total school environment—an entirely appropriate move in a position statement from *the* professional organization that has citizenship as its central thrust. It is becoming more clear that citizenship is not likely to be affected dramatically within the limits of the classroom, and we must extend our professional influence to the schooling institution to achieve our goals.

The U.S. Office of Education provided ESEA Title IX funds and other assistance in the development of Curriculum Guidelines for Multiethnic Education, and as NCSS President, I am grateful for the support and cooperation. The Guidelines are the result of the special efforts of the members of the NCSS Task Force on Ethnic Studies Curriculum Guidelines and the NCSS Ethnic Heritage Advisory Council, and of the commitment and competence of James A. Banks, Chairperson of the Task Force. As the Board of Directors said in approving the Guidelines as an official NCSS position statement, "Many thanks!"

James P. Shaver, *President*
National Council for the Social Studies

Introduction

In recent years, school districts throughout the nation have taken steps to incorporate more information about ethnic groups into the curriculum and to make the school environment more reflective of the ethnic diversity within American society. These efforts emerged largely in response to the civil rights movement of the 1960s and to the rise of the ethnic revitalization movements which have been described as the "new pluralism." Despite the reforms related to ethnicity which schools have attempted to implement and the support which they have received from public and private agencies, there are a number of crucial questions concerning the relationship between the school and ethnicity which have not been satisfactorily clarified or resolved. In addition, most of these reform efforts have lacked clear goals, objectives, and sound guidelines which reflect current research and learning theory.

There is widespread disagreement and confusion about the goals which school reform efforts should be designed to attain and about the proper relationship which should exist between the school and the ethnic identities and attachments of students. Educators and social scientists embrace divergent ideologies and recommend conflicting school and curricular policies. Questions about the goals of ethnic studies programs as well as other important issues related to ethnicity and the school must be better clarified and better answers provided if schools are to design and implement effective programs related to ethnic pluralism.

The National Council for the Social Studies recognized that the nation's schools needed sound guidelines for designing and implementing ethnic studies programs and for integrating their curricula with ethnic content. In 1975 the

Council applied for and received, from the United States Office of Education, an Ethnic Heritage Studies grant (Title IX of ESEA) to formulate and disseminate guidelines for ethnic studies programs and to train teachers at NCSS national and regional conferences to use the guidelines to improve instruction related to ethnicity in their schools.

NCSS President Jean Tilford Claugus, according to the conditions of the grant, appointed two working groups to implement the project: the NCSS Task Force on Ethnic Studies Curriculum Guidelines and the NCSS Ethnic Heritage Advisory Council. The basic job of the Task Force was to develop and write the Guidelines. The Task Force worked closely with the Advisory Council throughout the development of the project. The Task Force also solicited the reactions of other individuals and groups to various drafts of the Guidelines. Thus, these Guidelines reflect current learning theory, research, and the thinking and experiences of many individuals and groups.

At their initial joint meeting, the Task Force and the Advisory Council agreed upon several basic principles which set the boundaries for the Guidelines. They are:

1. Effective ethnic studies instruction can best take place within a school atmosphere which has institutional norms that recognize and are sensitive to ethnic diversity. Consequently, the Guidelines must deal with reform of the total school environment. Reforming the course of study is necessary but clearly insufficient.
2. The Guidelines should focus on *ethnic pluralism* and not on *cultural pluralism*. Cultural pluralism suggests a type of education which deals with the cultural contributions of all groups within a society. Consequently, that concept is far too broad and inclusive to set forth effectively the boundaries of an area encompassing both the contributions of ethnic groups and the problems resulting from ethnic discrimination in American society.
3. Educators in each subject area in the school have a responsibility for incorporating studies related to American ethnic groups into their units and lessons. Teachers of areas such as music, art, language arts, mathematics, science, home economics, and physical education, as well as the social studies, share this responsibility.
4. Teachers at all grade levels, from preschool to 12th grade and beyond, should modify their curricula and teaching strategies so that these reflect the ethnic diversity in American life and culture.
5. Ethnic studies are needed by all students regardless of their ethnic, social class, or racial background.

These Guidelines are divided into three sections. "A Rationale for Ethnic Pluralism" constitutes the first section. The Rationale includes a statement that describes the view of society on which these Guidelines are predicated. It also describes the nature of the school and the learner in an ethnically pluralistic society and delineates goals for school reform which are derived from the Rationale.

"Curriculum Guidelines for Multiethnic Education" follow in the second section. They describe the ideal characteristics of school environments consistent with ethnic pluralism as described in the Rationale. The terms *multiethnic school* and *multiethnic curriculum*, as used throughout the Guidelines, do not necessarily refer to schools which have mixed ethnic populations. Rather, they are used to refer to idealized schools and curricula which reflect and are sensitive to the ethnic diversity within American society.

The "Multiethnic Education Program Evaluation Checklist" is the third and final section. Its purpose is to encourage and assist in the assessment of specific school environments to determine the extent to which they reflect the idealized school described in the Guidelines. The Guidelines describe goals which each school can strive to achieve. With each General Guideline in the Checklist is a set of Specific Guidelines intended to clarify the meaning of the General Guideline and to facilitate the assessment of school environments.

The Task Force is deeply indebted to a number of individuals and groups who gave their time and talent to the NCSS Ethnic Heritage project. The Advisory Council helped to delineate the basic principles of the Guidelines and reacted to the various drafts of the document. Members of the Advisory Council were: Gwendolyn C. Baker, Willard Bill, Eleanor Blumenberg, Charles F. Diaz, Florence Jackson, Milton Kleg, Chon LaBrier, Leland Shimada, and John Jarolimek.

The Task Force also wishes to thank Brian J. Larkin, who served as Director of the NCSS Ethnic Heritage project, and Elizabeth Farquhar, who coordinated the project for the United States Office of Education. Both of these individuals strongly encouraged and supported the Task Force. The Task Force extends a special thanks to Jean Fair, James P. Shaver, and Stanley P. Wronski for reviewing and editing the Guidelines for the NCSS Board of Directors. The Task Force is indebted to Daniel Roselle and Willadene Price for their expert and careful work on the production of the Guidelines.

James A. Banks
University of Washington, Seattle

Carlos E. Cortés
University of California, Riverside

Geneva Gay
Association for Supervision and Curriculum Development

Ricardo L. Garcia
University of Oklahoma

Anna S. Ochoa
Indiana University

b. It is an involuntary group, although individual identification with the group may be optional.

c. It has an ancestral tradition and its members share a sense of peoplehood and an interdependence of fate.

d. It has some distinguishing value orientations, behavioral patterns, and interests (often political and economic).

e. The group's existence has an influence, in many cases substantial, on the lives of its members.

f. Membership in the group is influenced both by how members define themselves and by how they are defined by others.

The definition of "ethnic group" stated above includes some groups that are distinguished primarily on the basis of race, such as Afro-Americans and Japanese-Americans; some that are distinguished primarily on the basis of unique sets of cultural and religious attributes, such as Jewish-Americans; and some that are distinguished on the basis of national origin, such as Polish-Americans. The criteria for characterization, of course, frequently overlap. Japanese-Americans, for example, are an ethnic group characterized by national, cultural, and racial origins. The definition does not include cultural or regional groups of United States origin, such as those from the Appalachian region. This exclusion does not imply that such groups are insignificant, but they are not the primary focus of this document. Nevertheless, many of the Guidelines for multiethnic education may be applicable to the study of other cultural groups. Such factors as race, social class, religion, and region are variants of ethnicity that cut across groups. Students must examine these factors to gain a valid understanding of the nature of ethnic groups and ethnicity in contemporary American society.

Principles of Ethnic Pluralism

1. Ethnic diversity should be recognized and respected at the individual, group, and societal levels.

Ethnic diversity is a social reality all too frequently ignored by educational institutions, yet it deserves open recognition. Ethnic groups often have different world views, values, traditions, and practices.

Even in the midst of a marked degree of assimilation and in spite of efforts to ignore, belittle, or eliminate some ethnic differences, many Americans continue to demonstrate strong feelings of ethnic identity. In the last two decades, some ethnic groups have, indeed, heightened their visibility and increased their demands for equal opportunity. Ethnicity continues to permeate American life. Its persistence suggests that it will characterize the future.

Simply admitting the existence of ethnic diversity is not enough. Acceptance of and respect for differences in ethnic values, traditions, and behavior are called for. The call for acceptance and respect is based on the belief that

the existence and expression of differences can improve the quality of life for individuals, for ethnic groups, and for society as a whole.

For individuals, ethnic groups can provide a foundation for self-definition. Ethnic group membership can provide a sense of belonging, of shared traditions, of interdependence of fate—especially for members of groups who have all too often been barred from entry into the larger society. When society views ethnic differences with respect, individuals can define themselves ethnically without conflict or shame.

The psychic cost of assimilation was and is high for many Americans. It too often demanded and demands self-denial, self-hatred, and rejection of family ties. Social demands for conformity which have such exaggerated effects are neither democratic nor humane. Such practices deny dignity by refusing to accept individuals as persons in themselves and by limiting the realization of human potential. Such demands run counter to the democratic values of freedom of association and equality of opportunity.

A society that respects ethnic group differences aims to protect them from discriminatory practices and prejudicial attitudes. Such respect supports the survival of these groups and augments their opportunities to shape their lives in ways of their choice.

For society as a whole, ethnic groups can serve as sources of innovation. By respecting differences, society is provided a wider base of ideas, values, and behavior. Society increases its potential power for creative change.

Coping with change is fundamental to the survival of culture. Adaptation to new conditions is critical. Without constructive reaction to change, culture weakens and deteriorates. In the face of rapidly changing conditions, the United States, as a nation, has to be concerned with insuring mechanisms for coping with change. The insights of anthropologists are useful here. One way cultures change is by the process of innovation: a person or persons introduce new ways of thinking or behaving which are accepted by society or challenge cultural views. By respecting the plurality of ethnic life styles, and by permitting them to flourish, our culture may expand the base of alternatives from which it can draw in responding to new conditions and new problems.

Conversely, to the extent that a culture is homogeneous, its capability for creative change is limited. When the range of tolerated differences in values and behavior is minimal, rigidity inhibits innovation. Too much conformity and convergence is characteristic of mass culture; there have been those who have so described American society. On the other hand, too little acceptance of common cultural values and practices produces social disorganization. The balance is a delicate one in a culture that must face up to the challenge of changing conditions; but modern America cannot be left without access to competing, unique, and creative ideas.

Recognition and respect for ethnic differences enable society to enhance the potentialities of individuals and the integrity and contributions of ethnic groups, and so to invigorate the culture.

2. Ethnic diversity provides a basis for societal cohesiveness and survival.

The "new pluralism" on which these Guidelines are based seeks not only to recognize and respect ethnic diversity but to establish, across ethnic lines, social bonds that will contribute to the strength and vitality of society.

This position maintains the right of ethnic groups to socialize their young into their cultural patterns as long as such practices are consistent with human dignity and democratic ideals. Therefore, the individual's primary group association—family relations, friendship groups, religious affiliations—may be heavily influenced by ethnic traditions. At the same time, the members of ethnic groups have both the right and the responsibility to help shape the significant institutions of the larger society. Legal and educational institutions must have commitment to affecting the conditions that will permit members of ethnic groups to become fully participating members of the larger society. Ethnic groups must feel that they have a stake in this society; to the extent that ethnic group members feel a sense of ownership in societal institutions, their cultural practices will also reflect the inherent values of society as a whole. What is needed is a cohesive society, characterized by ethnic pluralism, wherein the self-identities of individuals allow them to say: "I am an Afro-American, a Polish-American, or a Mexican-American—AND I am an American."

Respect for ethnic differences should promote, not destroy, societal cohesion. Research has shown that separatism is not the desire of most members of

ethnic groups.[1] Rather, they are demanding that their ethnic traditions be respected as an integral part of the society. To the extent that society creates an environment in which all ethnic groups can flourish, and one in which such groups can contribute constructively to the shaping of public institutions, hostilities will be defused and the society will benefit from its rich base of ethnic traditions and cultures. In effect, unity thrives in an atmosphere where varieties of human potential are neither socially censored nor ignored, but valued.

An additional pedagogical advantage is inherent in the study of ethnic groups. Such study provides the learner with conceptual tools that permit him or her to advance from the simple to the complex and from direct to vicarious learning. For example, each ethnic group is a microcosm of the larger society. It has its own pattern of behavior with respect to such social institutions as religion, education, the economic system, and political action. In learning about this pattern of behavior as it relates to one ethnic group, one is acquiring concepts that can be used as a basis for more sophisticated inferences and generalizations about the role of such social institutions in society as a whole.

3. Equality of opportunity must be afforded to all members of ethnic groups.

Recognition and respect for ethnic groups need legal enforcement of equal economic, political, and educational opportunity by the larger society. Anything less relegates ethnic groups and their members to the inferior status which has too often limited the quality of their lives.

Ethnic groups themselves are now demanding equal participation in society as a whole. If society is to benefit from ethnic differences, it must provide for significant interactions within social institutions. To reach this goal, ethnic groups must have access to the full range of occupational, educational, economic, and political opportunities. What is endorsed here is the structural integration of society, the mutual involvement of all sorts of people in political, educational, and economic life.

4. Ethnic identification for individuals should be optional in a democracy.

Although the assimilationist ideology has dominated our national thought for two centuries, ethnicity has proven to be a resilient factor in American life. The Anglo-American tradition notwithstanding, many individuals continue to derive their primary identity from their ethnic group membership. At the same time, it must be recognized that widespread cultural assimilation has taken place in American society. There are many individuals who have only a vague sense of their ethnic identities or have lost track of or have denied their ethnic origins.

Individuals vary greatly in the degree of their ethnic attachments. The beliefs and behavior of some individuals are heavily influenced by their ethnic

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[1] *Gallup Opinion Index Report 113* (Princeton, N.J.: The American Institute of Public Opinion, November, 1974).

culture; others maintain only some ethnic beliefs and behavioral characteristics; still others try to reject or lose, or are simply unaware of, their ethnic origins. There are also individuals of mixed ethnic origin, for whom ethnic identification may be difficult or impossible.

For many persons, then, ethnic criteria may be irrelevant for purposes of self-identification. Their identities stem primarily from sources such as family, social class, occupational groups, and/or social associations.

Moreover, ethnic origins ought not to be romanticized. Many, though not all, who left their homelands did so because opportunities were closed to them there. However good "the good old days," they are gone. The "old countries" too have been changing. Ethnicity should not be maintained artificially.

It is inconsistent with a democratic ideology to mandate ethnic affiliation. In an idealized democratic society, the individual is free to choose his or her group allegiances. Association should be voluntary, a matter of personal choice. However, in our society, members of some ethnic groups have this option while many others do not. One of our societal goals should be to maximize the opportunity for ethnic individuals to choose their group identifications.

While a democratic society can and should protect the right to ethnic identification, it should not insist upon it. To do so would violate individual freedom of choice. To confine individuals to any given form of affiliation violates the principle of liberty guaranteed by the basic documents of this nation.

The Role of the School

The societal goals posited in this document are future-oriented. In effect, they present a vision of our society as one which recognizes and respects ethnic diversity rather than one which seeks to reduce ethnic differences. Further movement in that direction is consistent with our national democratic ideals—such as freedom, equality, justice, and human dignity—embodied in our basic national documents. By respecting ethnic differences, we can help to close the gap between our democratic ideals and societal practices. Such practices are too often discriminatory toward members of some ethnic groups.

It follows, therefore, that the school, as an agent of society, should assume a new responsibility. Its socialization practices should be predicated on a respect for the ethnic diversity which is an integral part of the American commitment to human dignity. However, at the same time, the school must help to socialize youth in ways that will commit them to the basic democratic ideals that serve as overarching goals for all American citizens. As schools embark on educational programs that reflect ethnic pluralism, they must demonstrate a commitment to:

(a) recognize and respect ethnic diversity;

(b) promote societal cohesiveness based on the shared participation of ethnically diverse peoples;

(c) maximize equality of opportunity for all individuals and groups; and

(d) facilitate constructive societal change that enhances human dignity and democratic ideals.

The study of ethnic heritage should not be taken to be the narrow promotion of ethnocentrism or nationalism. Personal ethnic identity and/or knowledge of the ethnic identities of others is essential to the sense of understanding and the feeling of personal well-being which promote intergroup and international understanding. Multiethnic education should stress the process of self-identification as an essential aspect of the understanding that underlies commitment to the dignity of humankind throughout the world community.

The Nature of the Learner

As a result of the socialization practices of ethnic groups, some students will demonstrate social behaviors and learning styles that are different from those of other students. Recent research indicates that individual learning styles vary. All people do not learn in the same way. Of particular interest to multiethnic education is emerging research that suggests that learning styles may in some ways be related to ethnicity.[2] Although such research is not suffi-

[2]See Manuel Ramirez III and Alfredo Castañeda, *Cultural Democracy, Bicognitive Development and Education* (New York: Academic Press, 1974); and Susan S. Stodolsky and Gerald Lesser, "Learning Patterns in the Disadvantaged," *Harvard Educational Review*, Vol. 37 (Fall, 1967), pp. 546–593.

ciently definitive to be prescriptive, it is of crucial importance that schools reject the notion that all children learn in precisely the same way. For too long, educational practices have reflected such universal views of learning and have expected all students to conform to them. Schools should recognize that they cannot treat all students alike. If they try to, they run the risk of denying equal educational opportunity to all persons. Educators should be aware of behavior that is normative and acceptable in the ethnic group. The practices of multiethnic schools must be both responsive and adaptive to ethnic differences.

Goals for School Reform

Two major goals for school reform follow. Both are based on what has preceded: the principles of ethnic pluralism, the role of the school, and ethnic differences among individual learners.

1. A major goal of schools should be to create total school environments that are consistent with democratic ideals and ethnic pluralism.

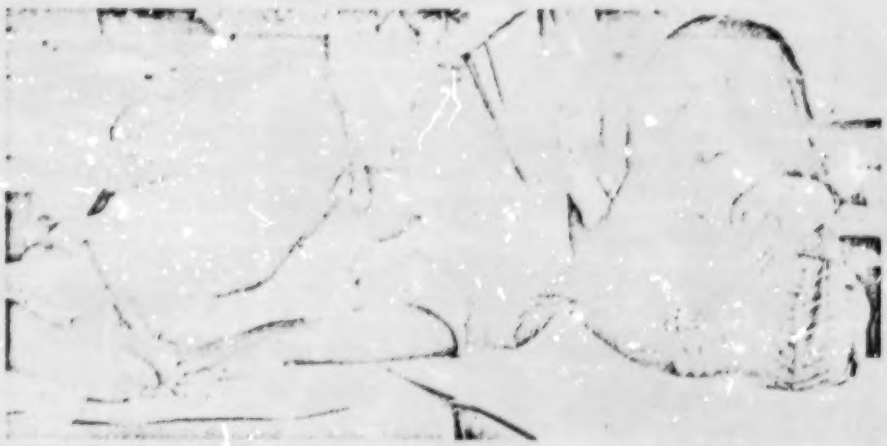
Schools reflect their values not only in their curricula and materials, but in policies, hiring practices, procedures for governance, and the school climate. These latter are sometimes referred to as the informal or "hidden" curriculum. It can be argued that students often learn as much about the society from these nonformal areas as from the planned curriculum. Education for ethnic pluralism, therefore, requires more than a change in curricula and textbooks. It requires system-wide changes that permeate all aspects of school life.

2. A major goal of schools should be to define and implement curricular policies that are consistent with democratic ideals and ethnic pluralism.

The school should not promote the ideologies and political goals of any specific group, including those of dominant groups, but should promote a democratic ideology. Too often, the curriculum has promoted the interests of dominant groups and has been detrimental to the interests of some ethnic groups. Promoting the interests of any group over those of others increases the possibility of ethnic and racial conflict. When groups and individuals feel victimized by the school and the larger society because of ethnicity, conflict and tension result, and struggles to gain rights will occur.

School practices and programs must not emphasize the sins and virtues of any groups, but should teach accurate, valid accounts of our past and present from the perspectives of different ethnic and racial groups.

The young in our schools, the next generation, must recognize and respect ethnic pluralism. The understandings they develop, the skills they master, the values they learn, will influence not only their lives, but the whole fabric of society.



PART TWO

Curriculum Guidelines for Multiethnic Education

1.0 Ethnic pluralism should permeate the total school environment.

Effective teaching about American ethnic groups can best take place within an educational setting which accepts, encourages, and respects the expression of ethnic and racial diversity. To attain this kind of educational atmosphere, the total school environment must be reformed, not merely courses and programs. The school's informal or "hidden" curriculum is just as important as, and perhaps in some ways more important than, the formalized course of study.

Teaching about different ethnic groups in a few specialized courses is obviously not enough. Ethnic content about a variety of ethnic groups should be incorporated into all subject areas, preschool through grade twelve and beyond. Concern with ethnicity is as appropriate for the fine arts, the domestic arts, the natural sciences, mathematics, vocational education, and the consumer arts as it is for the language arts and the social studies. Ethnic diversity should also be a part of all other school activities and projects.

To permeate the total school environment with ethnic pluralism, it is necessary that students have resource materials readily available which provide accurate information on the diverse aspects of the histories and cultures of different ethnic groups. Learning centers, libraries, and resource centers should in-

clude a multitude of resources on the history, literature, music, folklore, views of life, and the arts of different ethnic groups.

Ethnic diversity in the school's informal programs should be reflected in assembly programs, classroom, hallway and entrance decorations, cafeteria menus, counseling interactions, and extracurricular programs. School-sponsored dances, for example, which consistently provide only one kind of ethnic music and/or performers are as contrary to the spirit and the principles of ethnic pluralism as are curricula which teach only about Anglo-American ideals, values, and contributions.

Participation in activities—such as cheerleading, booster clubs, honor societies, and athletic teams—should be open to all students; in fact, the participation of students from different ethnic backgrounds should be solicited. Such activities can provide invaluable opportunities not only for the development of self-esteem, but for students from different ethnic backgrounds to learn to work and play together, and to recognize that all individuals, whatever their ethnic identities, have worth and are capable of achieving.

2.0 School policies and procedures should foster positive multiethnic interactions and understandings among students, teachers, and the supportive staff.

School governance should protect the individual's right to: (1) retain esteem for his/her home environment, (2) develop a positive self-concept, (3) develop empathy and insight into and respect for the ethnicity of others, and (4) receive an equal educational opportunity.

Each institution needs rules and regulations to guide behavior so as to attain institutional goals and objectives. School rules and regulations should enhance multiethnic harmony and understanding among students, as well as staff and teachers. In the past, school harmony was often sought through efforts to "treat everyone the same"; however, experience in multiethnic settings indicates that the same treatment for everyone is unfair to many students. Instead of insisting on one ideal model of behavior that is unfair to many students, school policies should recognize and accommodate individual and ethnic group differences. This does not mean that some students should obey school rules while others should not; it means that different ethnic groups may have different behaviors that should be honored so long as they are not inconsistent with major school goals. It also means that school policies may have to make allowances for different ethnic traditions. For example, Jewish customs that affect Jewish students' eating habits and school attendance on certain religious days should be respected.

Equal educational opportunity should be increased by rules that protect linguistically and culturally different students from procedures and practices that relegate them to low ability or special education classes simply because of their low scores on standardized English reading and achievement tests.

Guidance and other student services personnel should not respond to students in stereotyped ways regarding their academic abilities and occupational aspirations, and students must be protected from such responses. Counselors

should be cautioned to counsel students on the basis of their individual potentials and interests as well as on the basis of their ethnic needs and concerns. Counselors will need to be particularly aware of their biases in the counseling of students whose ethnicity differs from theirs.

Schools should recognize the holidays and festivities of major importance to different ethnic groups in the school. Provisions should be made to see that traditional holidays and festivities reflect multiethnic modes of celebration. For example, the ways in which some Indian tribes celebrate Thanksgiving, Orthodox Greeks celebrate Easter, and Jews celebrate Chanukah can be appropriately included in school programs.

3.0 The school staff should reflect the ethnic pluralism within American society.

Members of different ethnic groups must be part of the school's instructional, administrative, and supportive staffs if the school is truly multiethnic. School personnel—teachers, principals, cooks, custodians, secretaries, students, and counselors—make as important contributions to multiethnic environments as do courses of study and instructional materials. Students learn important lessons about ethnicity and ethnic diversity by observing interactions among different racial and ethnic groups in their school, observing and experiencing the verbal behavior of the professional and supportive staffs, and observing the extent to which the staff is ethnically and racially mixed. Therefore, school policies should be established and aggressively implemented to recruit and maintain a multiethnic total school staff, sensitive to the needs of multiethnicity.

Students also can benefit greatly from positive interactions with students from various racial and ethnic groups. When plans are made to mix students from diverse groups—whether through school desegregation or exchange programs and visits—extreme care must be taken to make sure that the environment in which the students interact is a positive and enhancing one. When students from different ethnic and racial groups interact within a hostile environment, their racial antipathies are more likely to increase than decrease.

4.0 Schools should have systematic, comprehensive, mandatory, and continuing staff development programs.

The teacher is the most important variable in the student's formal learning environment. Major attention should be devoted to the training and retraining of teachers and other members of the professional and supportive school staff in order to create the kind of multiethnic school environment recommended in these Guidelines. Sound materials and other components of the instructional program are ineffective in the hands of teachers who lack the skills, attitudes, perceptions, and content background essential for a positive multiethnic school environment. An effective staff development program must involve administrators, librarians, counselors, and members of the supportive school staff, such as cooks, secretaries, and bus drivers. This is necessary because any well-trained and sensitive teacher must work within a supportive in-

stitutional environment in order to succeed. Key administrators, such as principals, must set by example the school norms of ethnic and cultural differences. The need to involve administrators, especially building principals, in comprehensive and systematic staff development programs cannot be overemphasized.

Effective professional staff development should begin at the preservice level and continue as inservice when educators are employed by schools. The focus should be on helping the staff members to: (a) clarify and analyze their feelings, attitudes, and perceptions toward their own and other ethnic groups, (b) acquire content about and understanding of the historical experiences and sociological characteristics of American ethnic groups, (c) increase their instructional skills within multiethnic school environments, (d) improve their skill in curriculum development as it relates to ethnic pluralism, and (e) increase their skill in creating, selecting, evaluating, and revising instructional materials.

Staff development for effective multiethnic schools must be undertaken jointly by school districts, local colleges and universities, and local community agencies. Each bears a responsibility for training school personnel, at both the preservice and inservice levels, to function successfully within multiethnic instructional settings.

Effective staff development programs must be carefully conceptualized and implemented. Short workshops, selected courses, and other short-term experiences may be essential components of such programs, but these alone cannot be characterized as total staff development programs. Sound staff development programs should consist of a wide variety of program components,

such as need assessments, curriculum development, laboratory teaching, and materials selection and evaluation. Lectures alone are insufficient. Ongoing changes should be made to make staff development programs more responsive to the needs of practicing professionals.

5.0 The curriculum should reflect the ethnic learning styles of the students within the school community.

All students in a multiethnic school cannot be treated identically and still be afforded equal educational opportunities. Some students have unique ethnic characteristics to which the school should respond deliberately and sensitively.

Research and observations indicate that students who are members of minority groups, especially those who are poor, often have values, behavioral patterns, cognitive styles, expectations, and other cultural components which differ from those of the school's culture.[3] These often lead to conflict between students and teachers. By comparison, most Anglo-American youths find the school culture to be consistent with their home culture, and they are much more comfortable in school. However, many students, regardless of their ethnic or racial identity, find the school culture alien, hostile, and self-defeating.

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[3]Ramirez and Castañeda, *op. cit.*; Vernon L. Allen, ed., *Psychological Factors in Poverty* (Chicago: Markham Publishing Co., 1970); Roger D. Abrahams and Rudolph C. Troike, eds., *Language and Cultural Diversity in American Education* (Englewood Cliffs, N.J.: 1972); Stephen S. Baratz and Joan C. Baratz, "Early Childhood Intervention: The Social Science Base of Institutional Racism," *Harvard Educational Review*, Vol. 40 (Winter, 1970), pp. 29–50; Frederick Williams, ed., *Language and Poverty: Perspectives on a Theme* (Chicago: Markham Publishing Co., 1970).

The school's culture and its instructional programs should be modified, where necessary, to reflect the cultures and learning styles of children from diverse ethnic and social class groups. Some recent research indicates that the instructional strategies and learning styles that are most often favored in American schools are inconsistent with the cognitive styles and cultural characteristics of some groups of minority students.[4] Other research indicates that ethnicity influences students' cognitive patterns of processing information, and that such patterns have instructional implications.[5] It is not feasible to base major educational policy on this research, because it is sparse and inconclusive. However, such findings should alert educators to the need to become more sensitive to student differences based on ethnicity, and to the implications of these findings for planning and organizing the school environment. Educators should not be blind to racial and ethnic differences when planning instruction; nor should they dismiss the question of racial and ethnic differences with the all-too-easy cliché, "I don't see racial differences in students and I treat them all alike." Emerging research on ethnicity and cognitive styles suggests that if all students are treated alike, they are probably being denied access to equal educational opportunities.[6]

Although differences among students are accepted in an effective multiethnic school, major goals must also be to teach the students how to function effectively in social settings different from the ones in which they were socialized, and to help them to master new cognitive styles and learning patterns. The successful multiethnic school helps students be aware of and able to acquire cultural and cognitive alternatives, thus enabling them to function successfully within other cultural environments as well as their own.

6.0 The multiethnic curriculum should provide students with continuous opportunities to develop a better sense of self.

The multiethnic curriculum should help students to develop a better sense of self. This development should be an ongoing process, beginning when the child first enters school and continuing throughout the child's school career. This development should include at least three areas:

1. Students should be helped to develop accurate self-identities. Who am I? What am I? These are questions with which students must deal in order to come to grips with their own identities.

2. The multiethnic curriculum should help students to develop improved self-concepts. Beyond coming to grips with who they are and what they are, students should learn to feel positively about their identities, particularly their ethnic identities. Positive self-concepts may be expressed in several ways. The multiethnic curriculum, for example, should recognize the varying talents of

[4]Ramirez and Castañeda, *op. cit.*; Judith Kleinfeld, "Effective Teachers of Eskimo and Indian Students," *School Review*, Vol. 83 (February, 1975), pp. 301–344.

[5]Stodolsky and Lesser, *op. cit.*; G. S. Lesser, G. Fifer, and D. H. Clark, "Mental Abilities of Children from Different Social-Class and Cultural Groups," *Monographs for Research in Child Development*, Vol. 30 (1965).

[6]Ramirez and Castañeda, *op. cit.*; Kleinfeld, *op. cit.*; Stodolsky and Lesser, *op. cit.*

students and capitalize on them in the academic curriculum. Students need to feel that academic success is possible. The multiethnic curriculum should also help students to develop a high regard for their home languages and cultures.

3. The multiethnic curriculum should help students to develop greater self-understanding. Students should develop more sophisticated understandings of why they are as they are, why their ethnic groups are as they are, and what ethnicity may mean in their daily lives. Such self-understanding will help students to deal more effectively with future situations in which ethnicity may have an impact.

Students cannot fully understand why they are as they are and why certain things may occur in their future until they have a solid knowledge of the groups to which they belong and the effect of group membership on their lives. Multiethnic education should enable students to come to grips with these individual/group relationships in general and the effect of ethnicity on their own lives in particular.

Looking at group membership ought not undermine a student's individuality. Rather, it should add a dimension to the understanding of one's own unique individuality by learning how belonging to groups affects it.

Neither are students to be assigned and locked into one group. Instead, students should be aware of the many groups to which they belong in voluntary or involuntary memberships, and recognize that at various moments one or more of these groups may have significant effects on their lives.

The multiethnic curriculum should also help students to understand and appreciate their personal backgrounds and family heritages. Family studies in the school can contribute to increased self-understanding and a personal sense of heritage, as contrasted with the generalized experiences presented in books. They can also contribute to family and personal pride. If parents and other relatives come to school to share their stories and life experiences, students will become increasingly aware that ethnic groups are a meaningful part of our nation's heritage, a part which merits study and recording.

7.0 The curriculum should help students to understand the totality of the experiences of American ethnic groups.

The social problems which ethnic group members experience are often regarded as part of their cultural characteristics. Alcohol, crime, and illiteracy, for example, are considered by many people to be cultural characteristics of particular ethnic groups. Ethnicity is often assumed to mean something negative and divisive, and the study of ethnic groups and ethnicity becomes only the examination of problems such as prejudice, racism, discrimination, and exploitation. To concentrate exclusively on these problems when studying ethnicity creates serious distortions in perceptions of ethnic groups. Among other things, it stereotypes ethnic groups as essentially passive recipients of dominant society discrimination and exploitation. While these are legitimate issues to be included in a comprehensive, effective multiethnic curriculum, they should not constitute the entire curriculum.

Many ethnic group members face staggering sociopolitical problems, but

these do not comprise the whole of their lives. Nor are all ethnic groups affected to the same degree or in the same ways by these problems. Moreover, many ethnic groups have developed and maintained viable life styles and have made notable contributions to American culture. Moreover, the experiences of each ethnic group are part of a composite of human activities. Although it is true that each ethnic group has significant unifying historical experiences and cultural traits, no ethnic group has a single, homogeneous, historical-cultural pattern. Members of an ethnic group do not conform to a single cultural norm or mode of behavior, nor are ethnic cultures uniform and static.

Consequently, the many dimensions of ethnic experiences and cultures should be studied. The curriculum should help students to understand the essential historical experiences and basic cultural patterns of ethnic groups, and the critical contemporary issues and social problems confronting each of them, as well as the dynamic diversity of the experiences, cultures, and individuals within each ethnic group.

A consistently multifaceted approach to teaching should benefit students in several major ways. It should help them to become aware of the commonalities within and among ethnic groups. It should help counteract stereotyping by making students aware of the rich diversity within each American ethnic group. It should also help students to develop more comprehensive and more realistic understandings of the broad range of ethnic group heritages and experiences.

8.0 The multiethnic curriculum should help students understand that there is always a conflict between ideals and realities in human societies.

Traditionally, students in the American common schools have been taught a great deal about the ideals of our society. Conflicts between ideals are often glossed over. Often values, such as freedom in the American democracy, are treated as ideals that can be attained, and the realities of American society have been distorted to make it appear that they have indeed been achieved. Courses in American history and citizenship especially have been characterized by this kind of unquestioning approach to the socialization of youth. Many writers have described this approach to citizenship education in terms such as "passing down the myths and legends of our national heritage." This approach to citizenship education tends to inculcate parochial national attitudes, promote serious misconceptions about the nature of American society and culture, and develop cynicism in youth who are aware of the gaps between the ideal and the real.

When ethnic studies emerged from the civil rights movement of the 1960s, there was a strong reaction to the traditional approach to citizenship education. A widely expressed goal of many curriculum reformers was to "tell it like it is and was" in the classroom. In many of the reformed courses, however, American history and society were taught and viewed primarily from the viewpoints of specific ethnic groups. Little attention was given to basic American values, except to highlight gross discrepancies between ideals and the harsh

realities of American society. Emphasis was often on how minority groups had been oppressed by Anglo-Americans.

The unquestioning approach and the "tell it like it is" approach both result in distortions. In a sound multiethnic curriculum, emphasis should be neither on the ways in which the United States has "fulfilled its noble ideals" nor on the "sins committed by the Anglo-Americans" or any other groups of Americans. Rather, students should be encouraged to examine the democratic values that emerged in America, why they emerged, how they were defined in various periods, and to whom they referred in different eras. Students should also examine the extent to which these values as ideals have or have not been fulfilled, and the continuing conflict between values such as freedom and equality, as well as between ideals in other human societies.

Students should also be encouraged to examine various interpretations of the discrepancies between ideals and realities in American life and history. From the perspectives of some individuals and groups, there has been a continuing expansion of human rights in the United States. Others see a continuing process of weighing rights against rights as the optimum mix of values, none of which can be fully realized as ideals. Many argue that basic human rights are still too much limited to Americans with certain class, racial, ethnic, and cultural characteristics. Students should consider why these various interpretations arose and why different Americans view differently the conflicts between the ideals and between the ideals and realities of American society.

9.0 The multiethnic curriculum should explore and clarify ethnic alternatives and options within American society.

Educational questions regarding the ethnic alternatives and options of students are complex and difficult. Some individuals, for a variety of complex rea-

sons, are uncomfortable with their ethnic identities and wish to deny them. Some individuals are uncomfortable when their own ethnic groups are discussed in the classroom. This discomfort means that the teacher must be careful about assuming, without adequate evidence, that students want to discuss and study their own ethnic heritages.

The degree of resistance when the class is studying their ethnic groups is influenced by the teacher's approach to the study of ethnicity. Students can sense when both the teacher and other students in the class are intolerant of their ethnic group or some of its characteristics. Students often receive such messages from nonverbal responses. The teacher can minimize student resistance to studying their ethnic heritage by creating a classroom atmosphere which reflects acceptance and respect for ethnic differences.

Moreover, teachers should help students understand the options related to their own ethnicity as well as the nature of ethnic alternatives and options within American society. Students should be helped to understand that, ideally, all individuals should have the right to select the manner and degree of identifying or not identifying with their ethnic groups. However, they should also learn that some individuals, such as members of many white ethnic groups, have this privilege; while others, such as most Afro-Americans, have more limited options. Most persons of white ethnic ancestry can become assimilated into the dominant Anglo-American society. When they become highly assimilated, they can usually participate completely in most American economic, social, and political institutions. However, no matter how culturally assimilated members of some ethnic groups become—Black Americans, for example—they are still perceived and stigmatized by the larger society on the basis of their ethnicity.

Students should also be helped to understand that while individualism is strong in American society, in reality many Americans, such as Native Americans and Chinese Americans, are often judged not as individuals but on the basis of the racial and/or ethnic group to which they belong. While teachers may give Native American or Chinese American students the option of examining or not examining their ethnic heritage and identity, such students need to be helped to understand how they are perceived and identified by the larger society. Educators must respect the individual rights of students, but at the same time they have a professional responsibility to help students learn basic facts and generalizations about the nature of race and ethnicity within American society.

10.0 The multiethnic curriculum should promote values, attitudes, and behaviors which support ethnic pluralism.

Ethnicity is a salient factor in the lives of many Americans. It helps individuals answer the question, "Who am I?" by providing them with a sense of peoplehood, identity, and cultural and spiritual roots. It provides a filter through which events, life styles, norms, and values are processed and screened. It provides a means through which identity is affirmed, heritages are validated, and some preferred associates are selected. Therefore, ethnicity serves necessary

functions in many persons' lives. Ethnicity is neither always positive and reinforcing, nor always negative and debilitating, although it has the potential for both. The effective multiethnic curriculum should examine all of these dimensions of ethnicity.

The curriculum should help students understand that diversity is an integral part of American life. Because ethnic diversity permeates American history and society, schools should teach about ethnic diversity to help students acquire more accurate assessments of American history and culture. Major goals of ethnic pluralism include improving respect for human dignity, maximizing cultural options, understanding what makes people alike and different, and accepting diversity as valuable to human life.

Students should learn that to be different does not necessarily mean to be inferior or superior, and that the study of ethnic group differences need not lead to ethnic polarization. They should also learn that while some conflict is unavoidable in ethnically and racially pluralistic societies, it does not necessarily have to be destructive or divisive. Conflict is an intrinsic part of the human condition, especially so in a pluralistic society where values rub against each other. Conflict is often a catalyst for social progress. Multiethnic education programs which explore ethnic pluralism in positive, realistic ways will present ethnic conflict in proper perspective. They will help students to understand that there is strength in diversity, and that social cooperation among ethnic groups is not necessarily predicated upon their having identical beliefs, behaviors, and values.

The multiethnic curriculum should help students to understand and respect ethnic diversity and to broaden their cultural options. Too many Americans now learn only the values, behavioral patterns, and beliefs of their own ethnic groups, cultural groups, and/or communities. Socialization is, in effect, encapsulating, providing few opportunities for most individuals to acquire more than stereotypes about ethnic groups other than their own. Therefore, many people tend to view other ethnic groups and life styles as "abnormal" and/or "deviant." The multiethnic curriculum can help students correct these misconceptions by teaching them that there are other ways of living that are as valid and viable as their own.

The multiethnic curriculum should also promote the basic values expressed in our major historical documents. Each ethnic group should have the right to practice its own religious, social, and cultural beliefs, but within the limits of due regard for the rights of others. For there is a set of values which all groups within a society or nation must endorse to maintain societal cohesion. In our nation, these core values stem from our commitment to human dignity, and include justice, equality, freedom, and due process of law. Although the school should value and reflect ethnic pluralism, it should not promote the practices and beliefs of any ethnic group that contradict the core values of our nation. Rather, the school should foster ethnic differences that maximize opportunities for democratic living.

Ethnicity and/or ethnic group membership should not restrict one's opportunity and ability to achieve and to participate, but it is sometimes used by

groups in power to the detriment of less powerful groups. Individuals who do not understand the role of ethnicity often find it a troublesome reality, one extremely difficult to handle. Multiethnic curricula should help students examine the dilemmas surrounding ethnicity as a step toward realizing its full potential as an enabling force in the lives of individuals and groups.

11.0 The multiethnic curriculum should help students develop their decision-making abilities, social participation skills, and sense of political efficacy as necessary bases for effective citizenship in an ethnically pluralistic nation.

The demands upon people to make intelligent decisions on ethnic issues are constantly increasing. When people are unable to process the masses of conflicting information—including facts, opinions, interpretations, and theories about ethnic groups—they are often overwhelmed.

The multiethnic curriculum must enable students to gain knowledge and apply it. Students need a rich fund of sound knowledge. Facts, concepts, generalizations, and theories differ in their capability for organizing particulars and in predictive capacity; concepts and generalizations have more usefulness than mere collections of miscellaneous facts. Young people need practice in the steps of scholarly methods for arriving at knowledge: identifying problems; formulating hypotheses; locating and evaluating source materials; organizing information as evidence; analyzing, interpreting, and reworking what was found; and coming to some conclusion. Students also need ample opportunities to learn to use knowledge in making sense out of the situations they encounter.

When curricular programs are inappropriate, teaching inept, and/or expectations low for students of some ethnic groups and especially for those who are poor, the emphasis in class is likely to be on discrete facts, memorization of empty generalizations, and low-level skills. Though the names and dates and exercises in using an index may be drawn from ethnic content, such an emphasis is still discriminatory and inconsistent with the basic purpose of multiethnic education. All young people need opportunities to develop powerful concepts and generalizations and intellectual abilities in their ethnic studies.

Students must also learn how to identify values and relate them to knowledge. Young people should be taught methods for clarifying their own values relating to ethnicity. Such processes should include identifying value problems, their own and others'; describing evaluative behaviors; recognizing value conflicts within themselves and in social situations; recognizing and proposing alternatives based on values; and making choices between values in the light of their consequences.

Determining basic ideas, discovering and verifying facts, and valuing are interrelated aspects of decision-making. Ample opportunity for practice is necessary—as often as possible—in real-life situations; such practice frequently requires interdisciplinary as well as multiethnic perspectives. Decision-making skills help people to assess social situations objectively and perceptively, identify feasible courses of action and project their consequences, decide thoughtfully, and then act.

The multiethnic curriculum must also help students develop effective social and political action skills because many students from ethnic groups are

overwhelmed by a sense of a lack of control over their destinies. These feelings often stem from their belief that, as in the past, they and other ethnic minorities have little influence over political policies and institutions. The multiethnic curriculum should help students develop a greater sense of political efficacy and become politically more active and effective. With a basis in strong commitments to such basic American values as justice, freedom, and equality, students can learn to exercise political and social influence responsibly to influence societal decisions related to ethnicity in ways consistent with human dignity.

The school, in many ways, is a microcosm of society, including the changing dynamics of ethnic group situations. The school can provide limitless opportunities for students to practice social participation skills and to test their political efficacy as they address themselves to resolving some of the school's ethnic problems. Issues such as the participation of ethnic individuals in school government, discriminatory disciplinary rules, and preferential treatment of certain students because of their ethnic backgrounds are examples of problems which students can help to resolve. Students are applying social action skills effectively when they combine knowledge, valuing, and thought gained from multiethnic perspectives and experiences to the resolution of problems affecting ethnic groups.

By providing students with opportunities to use decision-making abilities and social action skills in the resolution of problems affecting ethnic groups, the schools can contribute to more effective education for citizenship.

12.0 The multiethnic curriculum should help students develop the skills necessary for effective interpersonal and interethnic group interactions.

Effective interpersonal interaction across ethnic group lines is difficult to achieve. The problem is complicated by the fact that individuals bring to cross-ethnic interaction situations sets and expectations which influence their own behavior, including their responses to the behavior of others. These expectations are formed on the basis of what their own groups deem to be appropriate behavior and what each individual believes he or she knows about other ethnic groups. Much knowledge about ethnic groups is stereotyped, distorted, and based on distant observations, scattered, superficial contacts, and incomplete factual information. The result is that attempts at cross-ethnic interpersonal interactions are often stymied by ethnocentrism.

The problems created by ethnocentrism can be at least partially resolved by helping students recognize consciously the forces operating in interpersonal interactions, and how these forces affect behavior. Students should develop skills and concepts to overcome factors which prevent successful interactions. These include identifying ethnic stereotypes, clarifying ethnic attitudes and values, developing cross-ethnic communication skills, recognizing how attitudes and values are projected in verbal and nonverbal behaviors, and viewing the dynamics of interpersonal interactions from others' perspectives.

One of the goals of multiethnic education should be to help individuals

function easily and effectively with members of both their own and other ethnic groups. The multiethnic curriculum should provide opportunities for students to explore lines of cross-ethnic communication and to experiment with cross-ethnic functioning. Actual experiences can be effective teaching devices, for students can test stereotypes and idealized behavioral constructs against real-life situations, and they can make the necessary adjustments in their frames of reference and behaviors, especially when asked to reflect upon their own experiences. In the process, they should learn that ethnic group members, in the final analysis, are individuals, with all of the variations which characterize all individuals, and that ethnicity is only one of many variables that shape their personalities. Students will be forced to confront their values and make moral choices when their experiences in cross-ethnic interactions produce information contrary to previously held notions. Thus, students should broaden their ethnic options, increase their frames of reference, develop greater appreciation for individual and ethnic differences, and deepen their own capacities as human beings.

13.0 The multiethnic curriculum should be comprehensive in scope and sequence, should present holistic views of ethnic groups, and should be an integral part of the total school curriculum.

Students learn best from well-planned, comprehensive, continuous, and interrelated experiences. In an effective multiethnic curriculum, the study of ethnicity should be integrated into all courses and subject matter areas from

preschool through twelfth grade and beyond. This study should be carefully planned to encourage the development of progressively more complex concepts and generalizations. It should also involve students in the study of a variety of ethnic groups.

A comprehensive multiethnic curriculum should also include a broad range of experiences within the study of any group: present culture, historical experiences, sociopolitical realities, contributions to American development, problems faced in everyday living, and conditions of existence in society.

Students should also be introduced to the experiences of persons of widely varying backgrounds. The curriculum should include study of ethnic peoples in general, not just ethnic heroes and success stories. However, the study of ethnic heroes and success stories can help students of an ethnic group develop greater pride in their own group. In addition, those outside of an ethnic group can develop greater respect for that group by learning about these heroes and successes. Moreover, in establishing heroes and labeling people as successes, teachers should move beyond the standards of the dominant society and consider the values of each ethnic group and the worth of each individual life. An active contributor to an ethnic neighborhood may be more of a hero to the local community than a famous ethnic athlete. A good parent may be more of a "success" than a famous ethnic politician.

For optimum effectiveness, the study of ethnicity and ethnic group experiences must be interwoven into the total curriculum. It should not be reserved for special occasions, units, or courses, nor should it be considered supplementary to the existing curriculum. Such observances as Afro-American History or Brotherhood Week, Chanukah, Cinco de Mayo, St. Patrick's Day, and Martin Luther King, Jr.'s birthday are important and necessary, but insufficient in themselves. To rely entirely on these kinds of occasions and events, or to relegate ethnic content to a marginal position in the curriculum, is to guarantee the minimal impact of ethnic studies.

The basic premises and organizational structures of American education must be revised to reflect ethnic pluralism. The curriculum must be reorganized so that ethnic diversity is an integral, natural, and normal component of educational experiences for *all* students, with ethnic content accepted and used in everyday instruction, and with different ethnic perspectives introduced when various concepts, events, and problems are being studied. Ethnic content is as appropriate and important in teaching such fundamental skills and abilities as reading, thinking, and decision-making as it is in teaching about social issues raised by racism, dehumanization, racial conflict, and alternative ethnic life styles.

14.0 The multiethnic curriculum should include the continuous study of the cultures, historical experiences, social realities, and existential conditions of ethnic groups, including a variety of racial compositions.

The multiethnic curriculum should involve students in the continuous study of ethnic groups of different racial compositions. A curriculum which

concentrates on one ethnic group is not multiethnic. Nor is a curriculum multiethnic if it focuses exclusively on white ethnics or exclusively on multiracial and non-white ethnic groups, such as Blacks, Latinos, Asian Americans, and Native Americans. Every ethnic group cannot be included in the curriculum of a particular school or school district. The number is too large to be manageable. However, the inclusion of groups of different racial compositions is a necessary characteristic of effective multiethnic education.

Moreover, the multiethnic curriculum should include the consistent examination of significant aspects of ethnic experiences influenced by or related to race. These include such subjects as racism, racial prejudice, racial discrimination, and exploitation based on race. The sensitive and continuous development of such concepts should help students develop an understanding of the racial factor in the past and present of our nation.

15.0 Interdisciplinary and multidisciplinary approaches should be used in designing and implementing the multiethnic curriculum.

No single discipline can adequately explain all of the components of the life styles, cultural experiences, and social problems of ethnic groups. Knowledge from any one discipline is insufficient to help individuals make adequate decisions on the complex issues raised by poverty, oppression, powerlessness, and alienation. Concepts such as racism and anti-Semitism have multiple dimensions. To delineate these requires the concepts and perspectives of such disciplines as the various social sciences, history, literature, music, art, and philosophy.

Single-discipline or mono-perspective analyses of complex ethnic issues

can produce skewed, distorted interpretations and evaluations. A promising way to avoid these pitfalls is to employ consistently multidisciplinary approaches in studying experiences and events related to ethnic groups. For example, ethnic protest is not singularly a political, economic, artistic, or sociological activity; yet, it is all of these. Therefore, a curriculum which purports to be multiethnic and is realistic in its treatment of ethnic protest must focus on its broader ramifications. Such study must address the scientific, political, artistic, and sociological dimensions of protest.

America's accomplishments are due neither to the ingenuity and creativity of a single ethnic group, nor to accomplishments in a single area, but rather to the efforts and contributions of many different ethnic groups and individuals in many areas. Black, Latino, Native American, Asian American, and European immigrant group members have all contributed to the fields of science and industry, politics, literature, economics, and the arts. Multidisciplinary analyses will best help students to understand them.

16.0 The curriculum should use comparative approaches in the study of ethnic groups and ethnicity.

The study of ethnic group experiences should not be a process of "one-upmanship." It should not promote the idea that any one ethnic group has a monopoly on talent and worth, or incapacity and weakness, but, instead, the idea that each individual and each ethnic group has worth and dignity. Students should be taught that persons from all ethnic groups have common characteristics and needs, although they are affected differently by certain social situations and may use different means to respond to their needs and to achieve their objectives. Furthermore, school personnel should remember that realistic comparative approaches to the study of different ethnic group experiences are descriptive and analytical, not normative or judgmental. Teachers should also be aware of their own biases and prejudices as they help students to use comparative approaches.

Social situations and events included in the curriculum should be analyzed from the perspectives of several ethnic groups instead of using a mono-perspective analysis. This approach allows students to see the subtle ways in which the lives of different ethnic group members are similar and interrelated, to study the concept of universality as it relates to ethnic groups, and to see how all ethnic groups are active participants in all aspects of society. Studying such issues as power and politics, ethnicity, and culture from comparative, multiethnic perspectives will help students to develop more realistic, accurate understandings of how these issues affect everyone, and how the effects are both alike and different.

17.0 The curriculum should help students to view and interpret events, situations, and conflict from diverse ethnic perspectives and points of view.

Historically, students have been taught to view events, situations, and our national history primarily from the perspectives of Anglo-American historians

and social scientists sympathetic to the dominant groups within our society. The perspectives of other groups, such as Afro-Americans and American Indians, have been largely omitted in the school curriculum. When the World War II Japanese American internment and the Indian Removal Act of 1830, for example, are studied in school, they are rarely viewed from the points of view of the Japanese Americans interned or the Indians forced to leave their homes and move to the West.

To gain a more complete understanding of both our past and present, students should look at events and situations from the perspectives of Anglo-Americans and from the perspectives of people who are Jewish American, Polish American, Filipino American, and Puerto Rican American. This approach to teaching is more likely to make our students less ethnocentric and more able to accept the fact that almost any event or situation can be legitimately looked at from many perspectives. When using this approach in the classroom, the teacher should avoid, as much as possible, labeling any perspective as "right" or "wrong." Rather, the teacher should try to help students to understand how each group may view a situation differently and why. The emphasis should be on understanding and explanation and not on simplistic moralizing. For example, the perceptions of many Jewish Americans of political events in the United States have been shaped by memories of the Nazi Holocaust—the attempt at extermination of European Jews—and the recurring anti-Semitism in the United States.

Ethnicity has strongly influenced the nature of intergroup relations in American society. The way that individuals perceive events and situations in our nation is often influenced by their ethnic experiences, and especially so when the events and situations are directly related to ethnic conflict and discrimination, or to issues such as affirmative action and busing for school desegregation. When students view a historical or contemporary situation from the perspectives of one ethnic group only—whether it is a majority group or a minority group—they can acquire, at best, an incomplete understanding.

18.0 The curriculum should conceptualize and describe the development of the United States as a multidirectional society.

A basic structural concept in the study and teaching of American society is the view that the United States has developed mainly in an east-to-west direction. According to this concept, the United States is the product of the spread of civilization from Western Europe across the Atlantic Ocean to the east coast of what is today the United States and then west to the Pacific. Within this approach, ethnic groups appear almost always in two forms: as *obstacles* to the advance of westward-moving Anglo civilization or as *problems* which must be corrected or at least kept under control.

The underlying rationale for this frame of reference is that the study of American history is for the most part an account of processes within the national boundaries of the United States. However, in applying this frame of reference, educators have been inconsistent, including as part of the study of the

United States such themes as pre-United States geography, the pre-United States British colonies, the Texas revolution, and the Lone Star Republic. In short, the traditional study of the United States has generally included phenomena outside the boundaries of the political United States as part of the American experience.

Yet, while including some non-United States themes as part of the traditional study of the United States, American education has not adequately included study of the Native American, Hispanic, and Mexican societies which developed on the land which ultimately became part of the United States. Nor has sufficient attention been devoted to the northwesterly flow of cultures from Africa to America, the northerly flow of Hispanic and Mexican society, the easterly flow of cultures from Asia, and the westerly flow of latter-day immigrants from Eastern, Central, and Southern Europe.

Multiethnic education, from the early years of school and on, must redress these intellectually invalid and distorting imbalances by illuminating the variety of cultural experiences which have composed the total American experience. Multiethnic education must deal consistently with the development of the entire geo-cultural United States—that area which, in time, was to become the United States and the peoples encompassed by that area. Moreover, the flow of cultures into the United States must be viewed multidirectionally, with the richness which resulted in our nation.

19.0 The school should provide opportunities for students to participate in the aesthetic experiences of various ethnic groups.

Ethnic groups should not be studied only at a distance. Although there is considerable value to incorporating statistical and analytical social science

methodologies and concepts in the study of ethnic groups, an over-reliance on intellectualism will miss an important part of the multiethnic experience—the participation in the experiences of ethnic groups.

A number of teaching materials can be used. Students should read and hear the past and contemporary writings of members of different ethnic groups. Poetry, short stories, folklore, essays, plays, and novels should be used. Ethnic autobiographies offer special insight into the experience of what it means to be ethnic in the United States.

Ethnic music, art, architecture, and dance—past and contemporary—provide other avenues for experiential participation, as they interpret the emotions and feelings of ethnic groups. The arts and humanities can serve as excellent vehicles for studying group experiences by focusing on the question: What aspects of the experience of a particular ethnic group helped create these kinds of musical and artistic expressions?

In studying multiethnic literature and arts, students should become acquainted with what has been created in local ethnic communities. In addition, members of local ethnic communities can provide dramatic "living autobiographies" for students. Local people should be invited to discuss their viewpoints and experiences with students. Students should also have opportunities for developing their own artistic, musical, and literary abilities, even to make them available to the local community.

Role-playing of various ethnic experiences should be interspersed throughout the curriculum to encourage understanding of what it means to belong to various ethnic groups. The immersion of students in multiethnic experiences is an effective means for developing understanding both of self and others.

20.0 Schools should foster the study of ethnic group languages as legitimate communication systems.

A multiethnic curriculum recognizes the reality of language diversity and promotes the attitude that all languages and dialects are valid communicating systems among some groups and for some purposes. The program requires a multidisciplinary focus on language and dialect.

Concepts about language and dialect derived from disciplines such as anthropology, sociology, and political science expand the students' perceptions of language and dialect as something more than correct grammar. For example, the nature and intent of language policies and laws in the United States can be compared to those in nations officially bilingual. Students can also be taught sociolinguistic concepts which provide a framework for understanding the verbal and nonverbal behavior of others as well as themselves. Critical listening, speaking, and reading habits should be nurtured with special attention to the uses of language.

Recent research indicates that school rejection of the student's home language affects the student's self-esteem, academic achievement, and social and occupational mobility.[7] Research also indicates that school acceptance and use of the student's home language improves self-esteem, academic achievement, and relationships among students in a school.[8] In a multiethnic curriculum, students are provided opportunities to study their own dialects as well as others. They become more receptive to the languages and dialects of fellow students. Such an approach helps students to develop concepts in their own vernaculars whenever necessary while it promotes appreciation for home language environments.

The multiethnic program should provide for literacy in at least two dialects, develop respect for language and dialect diversity, and diminish language ethnocentrism.

21.0 The curriculum should make maximum use of local community resources.

An effective multiethnic curriculum should include a study of ethnicity and ethnic groups not only nationally, but also in the local community. An effective multiethnic curriculum must expand beyond classroom walls. Teachers should use the local community as a "laboratory" where students can develop and use intellectual, social, and political action skills in the local ethnic communities. Planned field trips and individual or group research projects are helpful. Continuous investigation of the local community can provide insights into the actual dynamics of ethnic groups. It can create greater respect for what has been accomplished. It can promote awareness of and commitment to what still needs to be done to improve the lives and opportunities for all local residents.

Every member of the local community, including the student's family, is a valuable source of knowledge. There are no class, educational, or linguistic

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[7]United States Commission on Civil Rights, *A Better Chance To Learn: Bilingual-Bicultural Education* (Washington, D.C.: U.S. Government Printing Office, 1975), pp. 33–36.

[8]*Ibid.*, pp. 38–40.

qualifications for participating in the American experience, for having a culture or society, for having family or neighborhood traditions, for perceiving the surrounding community, or for relating one's experiences. Teachers should invite local residents of various ethnic backgrounds to the classroom. In this setting, community people can share their experiences and views with students, relate their oral traditions, answer questions, give new outlooks on society and history, and open doors of investigation for students. Special efforts should be made to involve senior citizens in school multiethnic programs both to help them develop a higher sense of self-worth and to benefit the students and the school community.

It is important that students develop a sensitivity to ethnic differences and a conceptual framework for viewing ethnic differences before interacting with ethnic classroom guests or studying the local ethnic communities. Otherwise, these promising opportunities may reinforce rather than reduce ethnic stereotypes and prejudices.

In ound study projects, students can consider such topics as local population distribution, housing, school assignments, political representation, and ethnic community activities. Older students can take advantage of accessible public documents, such as city council and school board minutes, minutes of local organizations, and church records for insight into the community.

To separate the local community from the school is to ignore the everyday world in which students live.

22.0 The assessment procedures used with students should reflect their ethnic cultures.

To make the school a truly multiethnic institution, major changes must be made in the ways in which we test and ascertain student abilities. Most of the intelligence tests which are administered in the public schools are based upon an Anglo-conformity, mono-ethnic model. Since many students socialized within other ethnic cultures find the tests and other aspects of the school alien and intimidating, they perform poorly and are placed in low academic tracks, special education classes, or low ability reading groups.[9] Research indicates that teachers in these kinds of situations tend to have low expectations for their students and often fail to create the kinds of learning environments which promote mastery of the skills and abilities needed to function effectively in society.[10]

Standardized intelligence testing frequently serves, in the final analysis, to deny some ethnic youths equal educational opportunities. The results of these tests are often used to justify the noneducation of ethnic youths and to relieve teachers and other school personnel from accountability. Novel assessment

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[9]Jane R. Mercer, "Latent Functions of Intelligence Testing in the Public Schools," in Lamar P. Miller, ed., *The Testing of Black Students* (Englewood Cliffs, N.J.: Prentice Hall, 1974).

[10]Ray C. Rist, "Student Social Class and Teacher Expectations: The Self-Fulfilling Prophecy in Ghetto Education," *Harvard Educational Review*, Vol. 40 (August, 1970), pp. 411–451; Eleanor B. Leacock, *Teaching and Learning in City Schools* (New York: Basic Books, 1969); United States Commission on Civil Rights, *Teachers and Students: Differences in Teacher Interaction with Mexican American and Anglo Students* (Washington, D.C.: U.S. Government Printing Office, 1973).

devices which reflect the cultures of ethnic youths need to be developed and used. Moreover, teacher-made tests and other routine classroom assessment techniques should reflect the cultures of ethnic youths. It will, however, do little good for educators to create improved assessment procedures for ethnic youths unless, at the same time, they implement curricular and instructional practices which are also multiethnic and multiracial.

23.0 Schools should conduct ongoing, systematic evaluations of the goals, methods, and instructional materials used in teaching about ethnicity.

Schools must set up attainable goals and objectives for multiethnic education. To evaluate the extent to which these goals and objectives are accomplished, school personnel must judge—and with evidence—what occurs in their own school in three broad areas: (1) school policies and governance procedures; (2) everyday practices of staff and teachers; and (3) curricular programs and offerings, academic and nonacademic, preschool through grade twelve. These Guidelines and the checklist which follows in Part III will help schools in their evaluation programs.

Many sources of evidence should be used. Teachers, administrators, supportive staff, parents, students, and others in the school community ought to participate in providing and evaluating evidence.

Evaluation should be construed as a means by which a school, its staff, and students can improve multiethnic relations, experiences, and understandings within the school. Evaluation should be oriented toward analyzing and improving, neither castigating nor applauding multiethnic programs.

PART THREE

The Multiethnic Education Program Evaluation Checklist

RATING				GUIDELINES
Strongly ⟷			Hardly at all	
				1.0 Does ethnic pluralism permeate the total school environment?
				1.1 Is ethnic content incorporated into all aspects of the curriculum, preschool through grade twelve and beyond?
				1.2 Do instructional materials treat ethnic differences and groups honestly, realistically, and sensitively?
				1.3 Do school libraries and resource centers have a variety of materials on the histories, experiences, and cultures of many different ethnic groups?
				1.4 Do school assemblies, decorations, speakers, holidays, and heroes reflect ethnic group differences?
				1.5 Are extracurricular activities multiracial and multiethnic?
				2.0 Do school policies and procedures foster positive interactions among the different ethnic group members of the school?
				2.1 Do school policies accommodate the behavioral patterns, learning styles, and orientations of those ethnic group members actually in the school?
				2.2 Does the school provide a diversity of instruments and techniques in teaching and counseling students of different ethnic groups?
				2.3 Do school policies recognize the holidays and festivities of different ethnic groups?
				2.4 Do school policies avoid instructional and guidance practices based on stereotyped and ethnocentric perceptions?
				2.5 Do school policies respect the dignity and worth of students as individuals *and* as members of ethnic groups?

RATING				GUIDELINES
Strongly ←			→ Hardly at all	
				3.0 Are the school staffs (administrative, instructional, counseling, and supportive) multiethnic and multiracial?
				3.1 Has the school established and enforced policies for recruiting and maintaining multiethnic, multiracial staffs?
				4.0 Does the school have systematic, comprehensive, mandatory, and continuing multiethnic staff development programs?
				4.1 Are teachers, librarians, counselors, administrators, and the supportive staff included in the staff development programs?
				4.2 Do the staff development programs include a variety of experiences (such as lectures, field experiences, curriculum projects, etc.)?
				4.3 Do the staff development programs provide opportunities to gain knowledge and understanding about different ethnic groups?
				4.4 Do the staff development programs provide opportunities for participants to explore their attitudes and feelings about their own ethnicity and others'?
				4.5 Do the staff development programs examine the verbal and nonverbal patterns of interethnic group interactions?
				4.6 Do the staff development programs provide opportunities for learning how to create and select multiethnic instructional materials and how to incorporate ethnic content into curriculum materials?
				5.0 Does the curriculum reflect the ethnic learning styles of students within the school?
				5.1 Is the curriculum designed to help students learn how to function effectively in different cultural environments and master more than one cognitive style?
				5.2 Do the objectives, instructional strategies, and learning materials reflect the cultures and cognitive styles of the different ethnic groups within the school?
				6.0 Does the curriculum provide continuous opportunities for students to develop a better sense of self?
				6.1 Does the curriculum help students strengthen their self-identities?

RATING				GUIDELINES
Strongly ⟷			Hardly at all	
				6.2 Is the curriculum designed to help students develop greater self-understanding? 6.3 Does the curriculum help students improve their self-concepts? 6.4 Does the curriculum help students better understand themselves in the light of their ethnic heritages? 7.0 Does the curriculum help students to understand the wholeness of the experiences of ethnic groups? 7.1 Does the curriculum include the study of societal problems some ethnic group members experience, such as racism, prejudice, discrimination, and exploitation? 7.2 Does the curriculum include the study of historical experiences, cultural patterns, *and* social problems of different ethnic groups? 7.3 Does the curriculum include both positive and negative aspects of ethnic group experiences? 7.4 Does the curriculum present ethnics as active participants in society *and* as subjects of oppression and exploitation? 7.5 Does the curriculum examine the diversity within each ethnic group's experience? 7.6 Does the curriculum present ethnic group experience as dynamic and continuously changing? 7.7 Does the curriculum examine the experiences of ethnic group people instead of focusing exclusively on the "heroes"? 8.0 Does the curriculum help students identify and understand the ever-present conflict between ideals and realities in human societies? 8.1 Does the curriculum help students identify and understand the value conflicts in problematic situations? 8.2 Does the curriculum examine differing views of ideals and realities among ethnic groups? 9.0 Does the curriculum explore and clarify ethnic alternatives and options within American society? 9.1 Does the teacher create a classroom atmosphere reflecting an acceptance of and respect for ethnic differences? 9.2 Does the teacher create a classroom atmosphere allowing realistic consideration of ethnic alternatives and options?

RATING	GUIDELINES
Strongly ⟷ Hardly at all	
	10.0 Does the curriculum promote values, attitudes, and behaviors which support ethnic pluralism?
	10.1 Does the curriculum help students examine differences within and among ethnic groups?
	10.2 Does the curriculum foster attitudes supportive of cultural democracy and other democratic ideals and values?
	10.3 Does the curriculum reflect ethnic pluralism?
	10.4 Does the curriculum present ethnic pluralism as a vital societal force that encompasses both potential strength and potential conflict?
	11.0 Does the curriculum help students develop decision-making abilities, social participation skills, and a sense of political efficacy needed for effective citizenship?
	11.1 Does the curriculum help students develop the ability to distinguish facts from interpretations and opinions?
	11.2 Does the curriculum help students develop skills in finding and processing information?
	11.3 Does the curriculum help students develop sound knowledge, concepts, generalizations, and theories about issues related to ethnicity?
	11.4 Does the curriculum help students develop sound methods of thinking about ethnic issues?
	11.5 Does the curriculum help students develop skills in clarifying and justifying their values and relating them to their understanding of ethnicity?
	11.6 Does the curriculum include opportunities to use knowledge, valuing, and thinking in decision-making on ethnic matters?
	11.7 Does the curriculum provide opportunities for students to take action on social problems affecting ethnic groups?
	11.8 Does the curriculum help students develop a sense of efficacy?
	12.0 Does the curriculum help students develop skills necessary for effective interpersonal and inter-ethnic group interactions?
	12.1 Does the curriculum help students understand ethnic reference points which influence communication?
	12.2 Does the curriculum help students try out cross-ethnic experiences and reflect upon them?

RATING				GUIDELINES
Strongly ⟷			Hardly at all	
				13.0 Is the multiethnic curriculum comprehensive in scope and sequence, presenting holistic views of ethnic groups, and an integral part of the total school curriculum?
				13.1 Does the curriculum introduce students to the experiences of persons of widely varying backgrounds in the study of each ethnic group?
				13.2 Does the curriculum discuss the successes and contributions of members of some group in terms of that group's values?
				13.3 Does the curriculum include the role of ethnicity in the local community as well as in the nation?
				13.4 Does content related to ethnic groups extend beyond special units, courses, occasions, and holidays?
				13.5 Are materials written by and about ethnic groups used in teaching fundamental skills?
				13.6 Does the curriculum provide for the development of progressively more complex concepts, abilities, and values?
				13.7 Is the study of ethnicity incorporated in instructional plans rather than being supplementary or additive?
				14.0 Does the curriculum include the continuous study of the cultures, historical experiences, social realities, and existential conditions of ethnic groups with a variety of racial compositions?
				14.1 Does the curriculum include study of several ethnic groups?
				14.2 Does the curriculum include studies of both white and nonwhite groups?
				14.3 Does the curriculum provide for continuity in the examination of aspects of experience affected by race?
				15.0 Are interdisciplinary and multidisciplinary approaches used in designing and implementing the multiethnic curriculum?
				15.1 Are interdisciplinary and multidisciplinary perspectives used in the study of ethnic groups and related issues?
				15.2 Are approaches used authentic and comprehensive explanations of ethnic issues, events, and problems?

RATING				GUIDELINES
Strongly ⟷			Hardly at all	
				16.0 Does the curriculum use comparative approaches in the study of ethnic groups and ethnicity?
				16.1 Does the curriculum focus on the similarities and differences among ethnic groups?
				16.2 Are matters examined from comparative perspectives with fairness to all?
				17.0 Does the curriculum help students to view and interpret events, situations, and conflict from diverse ethnic perspectives and points of view?
				17.1 Are the perspectives of different ethnic groups represented in the instructional program?
				17.2 Are students taught why different ethnic groups often perceive the same historical event or contemporary situation differently?
				17.3 Are the perspectives of each ethnic group presented as valid ways to perceive the past and the present?
				18.0 Does the curriculum conceptualize and describe the development of the United States as a multidirectional society?
				18.1 Does the curriculum view the territorial and cultural growth of the United States as flowing from several directions?
				18.2 Does the curriculum include a parallel study of the various societies which developed in the geo-cultural United States?
				19.0 Does the school provide opportunities for students to participate in the aesthetic experiences of various ethnic groups?
				19.1 Are multiethnic literature and art used to promote empathy for people of different ethnic groups?
				19.2 Are multiethnic literature and art used to promote self-examination and self-understanding?
				19.3 Do students read and hear the poetry, short stories, novels, folklore, plays, essays, and autobiographies of a variety of ethnic groups?
				19.4 Do students examine the music, art, architecture, and dance of a variety of ethnic groups?
				19.5 Do students have available the artistic, musical, and literary expression of the local ethnic communities?
				19.6 Are opportunities provided for students to develop their own artistic, literary, and musical expression?

RATING				GUIDELINES
Strongly ⟵			Hardly at all ⟶	
				20.0 Does the school foster the view of ethnic group languages as legitimate communication systems? 20.1 Are students taught about the nature of languages and dialects? 20.2 Is the student taught in his or her dominant language or dialect when needed? 20.3 Does the curriculum explore the role of languages and dialects in self-understanding and within and among ethnic groups? 20.4 Are the language policies and laws within the United States studied from political perspectives? 21.0 Does the curriculum make maximum use of local community resources? 21.1 Are students carefully involved in the continuous study of the local community? 21.2 Are members of the local ethnic communities continually used as classroom resources? 21.3 Are field trips to the various local ethnic communities provided for students? 22.0 Do the assessment procedures used with students reflect their ethnic cultures? 22.1 Do teachers use a variety of assessment procedures which reflect the ethnic diversity of the students? 22.2 Do teachers' day-to-day assessment techniques take into account the ethnic diversity of the students? 23.0 Does the school conduct ongoing, systematic evaluations of the goals, methods, and instructional materials used in teaching about ethnicity? 23.1 Do assessment procedures draw on many sources of evidence from many sorts of people? 23.2 Does the evaluation program examine school policies and procedures? 23.3 Does the evaluation program examine the everyday climate of the school? 23.4 Does the evaluation program examine the effectiveness of curricular programs, academic and non-academic? 23.5 Are the results of evaluation used to improve the school program?